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MRS. SYDNEY MARTINEAU,

President of the General Assembly of Unitarian and Free Christian Churches, whose New Year Message to the Monthly is printed on page 4.

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The Unitarian Monthly.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

The New Year's Outlook.

The "Unitarian Monthly" has chosen the New Year to turn over a new leaf. Though it is now being managed from Manchester, it looks forward to being read wherever Unitarians and Free Christians have taken up their abode, believing that what Manchester writes to-day will be neither very much in advance of, nor in the rear of what Unitarians in every British-speaking country are thinking to-day. We are seeking to help Unitarians to strengthen their faith, and to advertise a live, warm, thoughtful faith to those who have so far failed to find one, and know not of Unitarianism. We are going forth into the New Year hoping that our pages will be welcomed in the homes of all sorts and conditions of men, and that it will bind the members of our widely-scattered Churches and Chapels, and our isolated Unitarians, into ONE religious fellowship.

A wit might tease us by saying that we are now proceeding to run a magazine for preaching UNITY under the control of seven men instead of one! There is, instead of one Editor-Proprietor, an Editor, a Business Manager, and a Committee of Five. But if you wanted a lesson in Unity, I wish you could have been at our first committee meeting. The spirit ruling it was that of Unitarianism at its best—unity of spirit in the bond of peace, and withal a love of freedom. Everybody kept saying that the Editor was to have a free hand in his editorial work, and everybody had helpful suggestions to make to him. It is a great encouragement to me as Editor to know that there is such an enthusiastic and earnest committee behind the Monthly. To have seven brains united in a common enterprise ought to secure a fine magazine. Further, I should welcome suggestions from any reader.

Another wit might suggest that we are showing sound Unitarian Common Sense — (I sometimes define our faith as the religion of Common Sense)—in defying superstition at the New Year. You remember how in many parts of the world it is a sign of good luck for the first person to cross the threshold of a house in the new year to bring food or drink with him — in Scotland he should bring a "plottie," a jug of a sort of hot punch—and it is considered bad luck if the "first-foot" on the threshold is that of a woman. So that if the New Year fell in the old days on washing-day, steps had to be taken to forestall the arrival of washerwomen by engaging the chimney sweep to come at an early hour! But we have no use for superstitions, and so we deliberately invite a woman, the President of our General Assembly, to give the first greeting to our magazine at the New Year. Nobody will say that any words of Mrs. Martineau can bring us ill luck. On the contrary, like the warm "plottie" they will bring us good cheer, and strengthen our good resolutions to be downright faithful and ardent Church members.

"Work on, despair not; bring thy mite,
Nor care how small it be;
God is with all that serve the right,
The holy, true and free."

The Editor.

Thoughts for the New Year.

Every day is a fresh beginning,
Every morn is the world made new.

A Golden Age will never be made by leaden people.

At our Newark Chapel a series of Tuesday evening addresses on "Experimental Religion" has just been given by speakers of varying religious outlook, namely, Rev. J. Lionel Taylor, M.R.C.S., L.R.C.P., Rev. W. R. Clark-Lewis (both in our ministry), Miss M. Clarke (a Church of England Headmistress), Rev. A. Wakelin (Congregationalist).

New Year Greetings to the Monthly.

FROM MRS. SYDNEY MARTINEAU, PRESIDENT OF THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES, AND PRESIDENT OF THE WOMEN'S LEAGUE.

A Happy New Year to the "Monthly," which passes from the editorship of its Founder into younger hands. May it add fresh vision and enterprise to the faithfulness with which it has ever sought to fulfil its mission of bringing the gospel of Unitarian Christianity into the homes of the people; and may it meet with ever widening success. Be it also a power to help and strengthen the life of the Churches in our General Assembly, to deepen their sense of fellowship and unity. God speed you, Mr. Editor. Go forward!

M. EDITH MARTINEAU.

FROM THE REV. RAYMOND V. HOLT, B.A. B.LITT., PRESIDENT OF THE SUNDAY SCHOOL ASSOCIATION (THE RELIGIOUS EDUCATION DEPARTMENT OF THE GENERAL ASSEMBLY).

I am glad that the *Unitarian Monthly* has been taken over by the Manchester District Association. I hope it may become a valuable means of religious education. It is not without significance that one department of the General Assembly has been called the religious Education Department. Most thoughtful people now recognise that education is lifelong and that rightly guided it is a joy, not a burden, giving insight into life and revealing new significance. For long Adult Education concerned itself mainly with technical subjects. Then under the Workers' Educational Association it began to develop culture and thought. Now at last it is beginning to include Religion. The Church of England has a Church Tutorial Classes Association. Why should not the *Unitarian Monthly* serve that cause in our Churches? It might be the means of rousing and and intensifying the desire for further religious education. Without this all the immense additions to man's knowledge and power are serving to stifle man's sense of mystery, to deaden his wonder instead of stimulating his imagination.

RAYMOND V. HOLT.

FROM THE PRESIDENT OF THE UNITARIAN AND FREE CHRISTIAN MEN'S LEAGUE, MR. J. T. BIBBY, OF HOVE, SUSSEX.

It was good to hear that the Rev. H. Bodell Smith had arranged with a strong committee of the Manchester District Association to take over and continue the *Unitarian Monthly*. This step will preserve the goodwill which has been built up through twenty-six years' service of Unitarianism. I wish you may have greater influence, a wider circulation, and more profit, in return for your enterprise.

Yours sincerely,

J. T. BIBBY.

FROM THE PRESIDENT OF THE FELLOWSHIP OF YOUTH, REV. H. STEWART CARTER, B.A., BETHNAL GREEN, LONDON

Though the Fellowship of Youth has had little connection with the *Unitarian Monthly*, I learn with pleasure that one of the "younger school" has become editor of the magazine, and hasten to send good wishes for its future, as well as New Year greetings to you and your younger readers of the Fellowship age (16 to 35). We feel that the great task in the New Year is to make the Fellowship go ahead. It is up to us all to make ourselves the best we have it in us to be, but this we cannot do alone. In a group where one individual inspires another this can be accomplished. To those of your readers who are not members of the movement I would say, make a new year resolution to join the Fellowship and learn to play the man along with others inspired by the same ideal.

Under your editorship I feel sure that the *Monthly* will appeal to the young people of our churches and fill them with the same ideals which the F.O.Y. seeks to promote.

H. STEWART CARTER.

The late Mrs. Wright, of Bury, has bequeathed £100 to the Bank Street Sunday School.

The Union for Social Service has just published its "Quarterly" as a supplement to the "Inquirer and Christian Life," and the new Secretary of the Union, Rev. M. C. Ratter, of London, has made it a very interesting issue. We hope to publish shortly some account of the work of the Union.

Events of the Month.

Nov. 14th.—Thursday. NORTH MIDLAND ASSOCIATION Annual Meeting at Friargate Chapel, Derby. Encouraging report of the new "District Minister" (Rev. J. A. Shaw) for the churches at Ilkeston, Loughborough, Coalville, and Christ Church, Nottingham.

Nov. 16th.—Saturday. BOLTON, Bank Street Sunday School; American Tea opened by the Mayoress, an old scholar, Mrs. R. E. Roberts

London Sunday School Society, Autumn Meetings. Afternoon Conference on "Bridging the Gap"; evening address by Sir Robert Blair on "The Work of the Sunday School."

Nov. 17th.—Sunday. BELFAST: United Service in Ulster Hall organised by the Men's League. Address on "Our Modern Conception of God," by Rev. Alfred Hall, M.A., B.D.

BRIDPORT: Parade of Ex-Servicemen and Territorials at Unitarian Chapel. Lessons read by the Mayor-Elect and Major Colfox, M.P.

CHESTER: 229th Anniversary of Matthew Henry's Chapel. Services conducted by Rev. A. H. Biggs, M.A., LL.M. (Altrincham); Women's League Meeting and Organ and Choir Recital on following day.

KILBURN: Women's League Service and Social Hour—Rev. Rosalind Lee, M.A., on "Women's Influence in the Home."

MOTTRAM: Anniversary and At Home. Preacher, Rev. F. Hall.

NEWCASTLE-under-LYME: Anniversary Services conducted by the minister, Rev. G. Pegler.

NOTTINGHAM, High Pavement: 124th Anniversary Service conducted by Rev. John Ballantyne. The Mystery Play "Loving Heart" on following day.

Nov. 23rd.—Saturday. NORTHERN SUNDAY SCHOOL FEDERATION, Autumnal Meeting at Sheffield. Conference on "Graded Schools" opened by Rev. F. Cottier (Manchester, Gorton).

YORKSHIRE UNITARIAN LAY PREACHERS' UNION, at Leeds. Rev. J. M. Bass (Wakefield), on "The Present position and prospects of Protestantism."

WHITBY: Welcome to new minister, Rev. S. H. Street, B.A., formerly of Moretonhampstead.

Nov. 24th.—Sunday. OLDHAM: Anniversary Services conducted by Rev. T. M. Falconer, B.Litt., of Bolton.

WALSALL: Anniversary Services conducted by the minister, Rev. H. Warnock.

MANCHESTER, Moss Side: Annual Youth Service, Address by Mr. M. Oelcke.

Nov. 25th.—MANCHESTER: Association Memorial Service for the late Rev. Dendy Agate, B.A., in Cross Street Chapel.

Nov. 28th.—Thursday. LONDON (Bermondsey): Farewell and presentation to the Rev. and Mrs. D. Delta Evans, who are leaving for Ilford.

Nov. 30th.—Saturday. WARWICK: Welcome to the Rev. Ethel Kay, formerly of Whitby.

Dec. 1st.—Sunday. BIRMINGHAM (Billesley): 1st Anniversary Services in new hall, where progress is encouraging. Preacher, Rev. Mortimer Rowe, B.A.

COLNE: Jubilee Services, Preacher, Rev. C. J. Street, M.A., LL.B.

HYDE (Flowery Field): A performance of the morality play, "Everyman" in the Church by the Village Players under the direction of the Rev. J. S. Burgess.

LONDON (Kilburn): 21st Anniversary Services, Preacher, Rev. J. A. Pearson (M.) Rev. H. Gow, M.A., D.D., (E.)

LYE: Women's League Service, Preacher, Mrs. Green.

MANCHESTER (Renshaw Street): Women's League Service. Preacher, Mrs. Douglas Walmsley.

DUNDEE: Memorial Service to Miss H. E. Williamson, daughter of the late Rev. Henry Williamson, pioneer of Unitarianism in Dundee. Miss Williamson was widely respected as a Social Worker and Girl Guide Pioneer. Memorial address by Rev. A. Whitford.

PENDLETON: Fellowship of Youth Service. Preacher, Mr. W. E. F. Ward, B.Litt., M.A., of Achimota, Gold Coast, on "The Need for Missions in Africa."

WEST KIRBY: 1st Anniversary of New Church. Preacher, Rev. L. Redfern, M.A., B.D.

Dec. 7th.—Saturday. LONDON: MEN'S LEAGUE at Finchley. Preacher, Mr. E. S. R. Clark; evening speaker, Mr. F. J. E. Butcher, of Worcester College, Oxford.

Dec. 8th.—Sunday. MANCHESTER (Sale): Anniversary Services. Preacher, Rev. A. W. Vallance, B.A.

CREWE: League of Nations Service followed by meeting addressed by Mr. P. M. Oliver, M.P., O.B.E.

CROYDON: 59th Anniversary. Preacher, Rev. G. Coverdale Sharpe.

LONDON (Blackfriars): School Anniversary. Preacher, Mr. W. Walsh.

Dec. 11th.—Tuesday. RAWTENSTALL: Sunday School Prize Distribution by Rev. J. McNeile.

A UNITARIAN'S MORNING HYMN.

Herald of Light, through colour of cloud,
Rise in my heart at breaking of day;
Rouse me from sleep to fare on my way,
Bearing my cross, to victory vowed.

Herald of Joy, who conquerest pain,
Bid me be blithe and sing on the road;
Keep me content to shoulder my load,
Care and complaint I'll dare to disdain.

Herald of Power, bend man to his work,
Urged to achieve ideals of might;
Raising on rock the City of Light,
Staunch where false gods of laziness lurk.

Herald of Faith, give check to my doubt,
Ere it should freeze the veins of my soul;
Open my eyes to vision the whole
World of God's beauteous making without.

Herald of Hope, lend mirth to my song,
Never dismayed by fear or despair,
Cleave I with wings the heights of the air,
Glad as the lark in melody strong.

Herald of Love, draw man to thy fold,
Freed from the fret of jealousy's wile;
Burn with love's blaze all enmities vile;
From man's stone heart smelt out the pure gold.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

JANUARY 5th.

1066.—Death of Edward the Confessor, once Patron Saint of England.
1547.—George Dutertre burnt at Paris.
1782.—Robert Morrison, first missionary to China, born.
1848.—Benjamin Brook died.

JANUARY 12th.

1511.—Michael Servetus, Unitarian martyr, born.
1643.—W. Bray and Dr. Pocklington penalised for writing "Sunday no Sabbath."
1739.—Edmund Burke born.
1788.—John Mort of Chowbent died.
1862.—Jacob Brettell died.

JANUARY 19th.

1661.—Venner, Fifth Monarchy man, hanged.
1695.—William Jenkins, Puritan, died in Newgate.
1736.—James Watt born.
1876.—Manchester New College (London), opened to women.

JANUARY 26th.

1543.—Six martyrs at Perth.
1716.—Dr. Daniel Williams, founder of Library in London, died.
1759.—Thomas Kenrick born.
1878.—George Williams of Ringwood died.

DEATHS.

Mr. Ernest Hirst, Newchurch, October 30th; Lilian May Thompson, Hackney, November 15th; Mr. Frank Amey, Castle Cary, 63; Mr. James Harvie, Clapham, November 20th, 89; Mr. A. M. Lupton, Leeds, November 23rd, 44; Elizabeth Rowland, Ewell, November 21st, 84; Miss H. E. Williamson, Dundee, November 24th; Mr. Walter Redfern, Atherton, December 6th; Mr. A. E. Steinthal.

A misunderstanding of a reference made in irony by a contributor to the *Inquirer and Christian Life* about the alleged difference between "Unitarians" and "Free Christians" led to an unfortunate implication in our last month's "Notes and News" that our denominational weekly did not regard Unitarianism as a perfectly free and unfettered form of religion. Of course, this Magazine has no quarrel with the *Inquirer and Christian Life* and both magazines stand, we believe, for the conviction that whether the members of churches we represent like to call themselves "Unitarians" or "Free Christians" they hold by one and the same religious attitude—that of leaving every man's belief to be dictated by no official creed, but by what his own conscience tells him to be true. We are quite sure that all the Churches represented on our General Assembly stand for UNITY on this point.

He who sits down in a dungeon which another has made has not such cause to bewail himself as he who sits down in a dungeon which he has made for himself. Poverty and destitution are sad things; but there is no such poverty, there is no such destitution, as that of a covetous and worldly heart. Poverty is a sad thing; but there is no man so poor as he who is poor in his affections and virtues.—*Orville Dewey.*

Last month the Unitarian Churches in Transylvania and Hungary celebrated the 350th Anniversary of the death of Francis David, founder of the Hungarian Unitarian Church and its first Bishop. The British and American Unitarian Churches were represented by Mr. M. L. Welke, the celebrations included a lecture on the life of Francis David, a memorial service at Kolozsvar attended by 1,000 people, and a play, "The Farewell of Francis David," produced by the Young People's Society.

"When Ye Pray."

For this commandment which I command thee this day is not too hard for thee, neither is it far off. It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.—(*Deut.* xxx. 11—14.)

O THOU who canst make all things new, send into our lives a spirit of power that with loins girded and lamps trimmed and bright we may enter upon the journey through this New Year. Grant us new Faith, that when caught in the mists of the valley we may plod on to the uplands where Thy Spirit as a mighty wind blows clouds away. Grant us new Hope that we may resolve not to see this year end without some conquest of the weakness in our character. Grant us more Love that we may heal the rifts that bring strife in homes, cities and nations, that so our lives may be more abundant in sympathy, peace and joyfulness, and we be less unworthy to call ourselves disciples of Jesus our Leader, and children of our Father in heaven.— *Amen.*

The Truth about the Bible.

Study Course (16) in 13 short chapters,—one for each week or Sunday in the quarter, for Sunday Class or Weeknight Discussion Circle.

(1) Jan.5—**SEEKING THE TRUTH ABOUT THE BIBLE**

The Bible is rightly esteemed as the greatest and best of all good books. There are many different opinions about it. Quite recently the present writer heard a Reverend Doctor of Divinity state publicly that every word it contains from cover to cover is the Word of God. But many people in these days dispute that. All orthodox Protestant denominations say that it is an infallible authority—a guide that must be followed—but that view has many opponents. There has been much superstition in the minds of some people concerning the sanctity of its contents which are believed to be fraught with magic power. People wishing to read their own future have thought they could do it by a random appeal to its pages: they have taken hold of the book, opened it anywhere, and the passage they have touched with the finger would give them the clue to their fate. Is that true? Because the Bible says "Thou shalt not suffer a witch to live,"—Exod. 22, 18—many innocent old women have been murdered. The opinion commonly expressed by orthodox Protestant Churches is, that "the Bible is a miraculous collection of miraculous books: every word it contains was written by a miraculous inspiration from God, which was so full, complete and infallible, that the authors delivered the truth and nothing but the truth; that the Bible contains no false statement of doctrine or fact, but sets forth all religious and moral truth which man needs, or which it is possible for him to attain, and no particle of error; therefore that the Bible is the only authoritative rule of religious faith and practice."—(Theodore Parker).

How can we know whether that is true or false or what is true in the Bible and what is not? How do we get at the truth about anything? Is it not by examining the evidence? A case being tried in a court of justice is an illustration. It is not settled by mere hearsay. There are two sides to every question. In the court there is the plaintiff and the defendant. The one makes a charge, the other denies it. The Judge says we will hear what both sides have to say and all the evidence that can be brought to support them, and judge reasonably between them as to which is right. To know the truth about anything we must weigh the matter in our own minds and judge for ourselves according to the evidence.

Can the Bible stand such a test? If we say that it is the best of all good books it must be because there is much good in it to make it so. We can find out whether that is so or not by reading it to seek the evidence for and against. If the inquiry is without prejudice, entered into with the sole desire to get at the truth, the result, whatever it is, will not hurt the Bible. It will still be what it is. To know the truth is a great advantage. To get it at first hand and not merely from what others say, is safer always than by merely taking the matter on trust at second-hand. Much wrong has been done by false opinions about these Scriptures. Wrong views produce wrong deeds. Right views make the truth shine clear and plain so that he who runs may read. A real Christian imbued with the Christian spirit desires to be just, and it is important to be just in our judgment of this Book, not to make it less or more than it is,—but whatever the result of its examination all that is good and helpful in it will be appreciated the more by such inquiry, and the conclusion reached will give the Bible the right place in the judgment and reasonable estimation of mankind.

(2) Jan. 12—**WHAT IS THE BIBLE?**

If we look at the opening pages of our English Bible we may see a list of the "Books of the Old and New Testament." So that the Bible is not one book but many. There are no less than 39 in the Old Testament, and 27 in the New Testament, or 66 in all. Indeed the name *Bible* is a form of a Greek word "biblia" which means — books; and in English it has come to be used in the singular. St. Jerome called it "a divine library." It is a collection of books or writings called scriptures, written in different periods of history covering a long space of time. Approximately it is considered by those who have devoted themselves specially to a study of the contents that the earliest writings in the Bible date as far back as 1300 to 1200 years B.C., and that the latest in the New Testament may have been written as recently as 150 years A.D. So it appears that the contents were produced during a period of not less than 1,350 years.

No one can tell who wrote some of its books. The names do not in many of them denote the real author. The five books of Moses could not have been written by Moses, for various reasons, one of them being the fact that they record his death and burial. The Psalms of David were not all the work of David. Dr. Robertson Smith wrote that he was not sure that David wrote more than two of them. Kuenen, Reuss, and Professor Toy, thought none of them were from David. They were the hymn-book of the Jewish temple, composed at various times, many of them after the exile in Babylon, "By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion (139. 1). This was centuries after David's time. The book of the prophet Isaiah was not all by one writer. The four Gospels of the New Testament are the Gospels *according to* Matthew, Mark, Luke and John, but not written by them as we now have them. The first three—synoptics—are compilations from different hands. All the Epistles of Paul are not his. It is considered by expert critics that only seven out of the fourteen ascribed to him are genuinely his—1st Thessalonians, Galatians, 1st and 2nd Corinthians, Romans, Philemon, Philippians. The 2nd Epistle of Peter, said to date about 150 A.D., could not be by Peter, and the Gospel according to John is said by expert authorities not to be written by John the disciple.

The Bible was not all written in the same language. The books of the old Testament were mostly in the Hebrew tongue, and those of the New Testament in Greek. So our English Bible is one of many translations from those languages, and translations are not always correct, for sometimes the translators have made mistakes and used words that have not truly represented the real meaning of the original words of the Hebrew or the Greek. The Bible as we have it is a collection of precious literature considered as a human record of the opinions of the Jewish people and their great leaders and prophets in various periods of their history, showing the development of their ideas of life and duty, of God and Peligion, of the origin of what came to be called Christianity as an outgrowth of Hebrew thought in the life and teaching of Jesus of Nazareth. Its books are various in character and quality, historical, devotional, prophetic, legal, works of the imagination as we would say, fiction—as Ruth, Esther, Jonah; drama as in Job; parables as in the Gospels; and in the psalms and prophets and New Testament expressing the religious aspirations including the grandest conceptions of life and destiny, of God and human nature, of a divine and perfect society —the Kingdom of Heaven on earth—making it indeed the best of all good books.

(3) Jan. 19—**WHY "THE HOLY BIBLE?"**

The "Scriptures" are called "The Holy Bible." How and why? When each part of it was first written that was not regarded as specially sacred or holy. There are some portions of these "Holy Scriptures" which are not sacred in reality. What is "Holy?" What does the word mean? It is "Healthy," sound, or perfect. The word "Sacred" means—set apart, as worthy of special veneration. Let us therefore take the literal meaning: Is the Bible a *healthy* book worthy of being set apart for special veneration? If it is it must be because amongst its contents there is so much that is *good* as to make it venerated. Judged in this way it may reasonably be set apart as holy. The fact that it also contains much that does not inspire veneration and reverence cannot make what is good and true, uplifting, comforting and inspiring, less so. And if there is so very much in the better psalms and the prophetical sayings, and the beatitudes, parables and epistles that encourages and cheers, and calls forth the highest devotion and the noblest faith, it is a natural consequence that the Book will be loved and prized as a sacred and precious possession.

But the Bible is a human book. Its writers, however good and well-meaning were imperfect, and more or less lacking in knowledge. Consequently along with the good and the true which they wrote there were also mistakes and false ideas due to their ignorance. They had no knowledge of what we call science. They could not understand how the earth was created, nor what is its true relation to the heavenly bodies. But all that is true and helpful in what they expressed was in them or they could not have given it out. However ignorant they were concerning geology, astronomy, and the real plan of creation, there was something of the divinity within them. They wrote the best they knew

and felt, and the record of what they thought and felt is a valuable historical possession.

The great mistake that has been made is the assertion that the Bible is a "Holy" book because it is entirely the word of God. Every truth is God's word even when spoken by imperfect men, but their errors and mistakes are not. The truth in geology and chemistry and in all the laws of nature, is God's word as holy as any other truth. But when the Bible writers approve of slavery and polygamy, of witchcraft and sorcery, and various other superstitions, it is a misrepresentation to say that such human evils are God's truth. False opinions in the Scriptures cannot make the Bible a Holy Book. It is the trust in the goodness of God, in His protecting love,—"The Lord is my light and my salvation"; "God is our refuge and strength, a very present help in trouble"; "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit"; "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint"; "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" "Blessed are the pure in heart for they shall see God"; "Blessed are the peacemakers, for they shall be called the children of God"; "It is not the will of your Father that one of these little ones should perish"; "Now abideth faith, hope, love, these three; but the greatest of these is love." It is such sayings as these which cause the Bible to be revered as precious and sacred, and to be called a Holy Book.

(4) Jan. 26—**HOW THE BIBLE CAME.**

It is interesting to know how the Bible came into existence. It grew, and as we have seen, it took a long time growing. It began with popular songs. The oldest part of these scriptures is—"The song of the well" in Numbers 21. 17-18. "The song of Deborah"—Judges 5—comes next. And then we have the fable of Jotham in Judges 9. 7-15; the Blessing of Jacob in Gen. 49; David's Lament, 2 Sam. 1. 17-27; The Parable of Nathan, 2. Sam. 12. 1-4; the prophecies of Balaam, Numbers 23 and 24; the blessing of Moses, Deut. 33. These earliest fragments were embodied in the later narratives where they now are. But the records in which the fragments are incorporated were not the earliest books written. They were much later than the book of Amos which is the earliest of the books of the Bible, dated about 750 B.C. Hosea, part of Isaiah, and Micah come next in order of time. Later came Deuteronomy 650-621 B.C., and Genesis, Exodus, Leviticus, Numbers as late as 400 B.C. From these statements, the results of the researches of the ablest scholars and critics, it is still more clear that Moses, who lived about 1300 B.C. was not the author of the books attributed to him; also that the books of the Old Testament are not placed in our Bible in the correct order of time—as Genesis placed first, was compiled some centuries after the book of Amos, which is put in the 30th position out of the 39; and Malachi which is last, written about 420 B.C. came earlier than "The Song of Solomon 300-200 B.C., and some centuries before the book of Daniel, 168-165 B.C.

How then did the books of the Old Testament get into the order in which we have them in the Bible? This came about in the gradual formation of what is called the *canon* of the Hebrew writings. The word canon means a Rule or List of books. The formation of this canon was by three stages in time. First the Books of the Law were collected together. This began in the reign of King Josiah just over 600 B.C., when the Book of the Law, probably Deuteronomy, was found in the Temple by Hilkiah the priest. Later, in the time of Ezra and Nehemiah, a century after the captivity, 444 B.C., there was brought from Babylon what was called the book of the law of Moses, being part of our Pentateuch which was soon afterwards combined in the rest of the Pentateuch, Genesis, Exodus, Leviticus, Numbers and Deuteronomy, and known henceforward as the Law. The second stage was the collection of the prophetical writings which was completed about 250 B.C., and the third stage was the collection of the Hagiographa, 100 B.C., the holy writings not included in the Law of the prophets.

The Canon of the New Testment took a similar process of formation. For a century after Jesus the Christians had no thought of sacred scriptures other than those of the Old Testament. By the close of the second century certain Christian books came to be regarded as sacred. For a considerable time there was no agreement as to which of them should be classed as canonical. Indeed the Canon was never properly settled, though the Council of Laodicea, 363 A.D., is said to have settled it. The Council of Trent held 1545 to 1563 passed a formal decree declaring what books properly belong to the Bible, the list being the same as in our Protestant Bible with the addition of the Old Testament Aprocrypha. As in the Old Testament so in the New Testament the books are not placed in the order of time. The Gospels were not written first. Paul's Epistles were the earliest New Testament scriptures; Mark was the first Gospel, Matthew second, Luke third, and John later than "Revelation."

Such are some of the considerations which show how the Bible came to be what it is.

A NEW YEAR SONNET.

THERE is a voice that cometh with the dawn
Telling in whispers of new loveliness
The earth shall take upon her ; we are drawn
To listening, till we dream of what will bless
Us too, such light as with the morn may break
Through what is dark around and o'er us fall
In radiance,—beauty that our souls may take
Into them deeply and be robed withal.
Then do we hear within us whispering
A still, small voice: "Believe that this shall be ;
Greet ye the day with faith that it will bring
Early and late the light ye hope to see,
And good and goodness, great and full and whole,
That make the joy and beauty of the soul."

W.C.H.

THE WOMEN'S LEAGUE.

The various district gatherings and services arranged by the League are noted under our "Events of the month" column. We are glad to know that while League members are so busy organising multitudinous bazaars, sales of work, Christmas Fairs, American Teas, Social evenings, musical evenings, and the hundred and one events that crowd the months of November and December, they are still able to keep their eyes on the true goal of all our efforts, the Kingdom of God. It is splendid to think that some of the most inspiring services we have ever attended have been "Women's League" services, at which women have shown that their use to the Churches has a "Mary" side as well as a "Martha" one. The Women's League monthly letter which its members should try to get regularly (1d. monthly), has devotional notes and suggestions which will help to strengthen the flame of inspiration which every Church member must keep alight if their Church is to flourish as it should. The *Unitarian Monthly* wishes the League a very glorious new year.

LITERATURE.

"Women Free Church Ministers," by D. M. Northcroft, with Preface by Miss Maude Royden, price 6d., Edgar Dunstan & Co., Lincoln's Inn Fields, London, W.C.2.

This is a very interesting pamphlet, containing biographical sketches with portrait, of twenty-two Women Ministers, including nine Unitarians, ten Congregationalists and three Baptists. Miss Maude Royden, who provides the Preface, is not a "Free" Church Minister, but an Anglican, and consequently is not included in the list though she has been assistant Minister at the City Temple, and has since been conducting Fellowship services in Kensington and now at the Guild House, Eccleston Square, London, S. W. The biographies are useful as information besides being of personal interest. It appears from these sketches that there is an interdenominational Society for the Ministry of Women of which Miss Maude Royden is President, and another—The Fellowship of Women Ministers, of which Rev. Joyce Daplyn, B.A., is Hon. Secretary. The Preface by Miss Royden stresses sex equality of opportunity, and points out that "in Christ, there is neither Jew nor Greek, male nor female, bond nor free." The portraits are good, and the pamphlet is cheap at the price. H.B.S.

OUR MINISTERS.

The Rev. Lawrence Scott has celebrated his Jubilee at Denton. The Rev. John Lewis, B.Sc., of Birmingham, formerly Presbyterian Minister at Gravesend and then at Birmingham, has received a certificate of recognition as a Minister of the Churches of our General Assembly. Rev. S. H. Street has moved from Moretonhampstead to Whitby, and the Rev. Ethel Kay has left Whitby for Warwick. Rev. D. Delta Evans has left Bermondsey for Ilford (London). Rev. M. C. Ratter, of Peckham (London), is to take morning services at Richmond also, beginning at New Year. Rev. H. B. Hannah, of Sheffield (Attercliffe) is to move to Northampton in February, and the Rev. H. Whitaker, of Swinton (Manchester), goes to Evesham in March. Rev. George Neighbour, of Mountain Ash has accepted an invitation to Manchester, Urmston.

THE UNITY FELLOWSHIP.

We have scarcely space this month, O ye members of the Unity Fellowship, except to say "A Happy New Year" and to tell you that we (who are *we* please? Never mind) that *we* are hoping to find some means of making our Unity more united, and offering our members—many of whom are isolated Unitarians who most need fellowship—a chance of expressing themselves and hearing of members in all sorts of places. If you have any brain-waves, please send them along to the Editor.

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

A GREETING TO THE MONTHLY FROM THE PRESIDENT.

Dear Mr. Editor,

Now that the "Unitarian Monthly" is entering on a new phase of its existence, I should like to wish your paper every success and a good circulation.

The Magazine has always given the subject of Temperance a prominent place in its columns, and I feel sure that so important a subject will continue to receive your close attention.

The subject of Temperance merits consideration in every department of life; for intemperance, whether in speech, work, play, eating or drinking, is responsible for many, if not all, of the evils of our day.

So I hope the "Monthly" will find its way with its message into as many Unitarian and Free Christian homes as possible.

Wishing you every success,

I am, yours sincerely,

MARY FRANCIS.

WE DO NOT SAY

That Drink is the Sole Cause of Poverty:

We accept the verdict of the Royal Commission on the Poor Law (1909) that:—

> "A great weight of evidence indicates Drink as the most potent and universal factor in bringing about pauperism."

That Drink is the Sole Cause of Crime:

We accept the verdict of Lord Darling that:—

> "Of the crimes of violence, including especially offences against women and children, almost all of them, so far as they come before me, are directly the result of excessive drinking. Beyond this, a large proportion of the crimes of dishonesty are due to the same cause, but are not so immediately connected with it."

That Drink is the Sole Cause of Immorality:

We quote the finding of the Royal Commission on Venereal Diseases (1916) that:—

> "Abundant evidence was given as to the intimate relation between alcohol and venereal disease. . . Decrease in the use of alcohol will be an important factor in diminishing the prevalence of venereal diseases."

That Drink is the Sole Cause of Domestic Unhappiness:

We accept the statement of Lord Mersey, when, as President of the Divorce Court, he said:—

> "If we got rid of drink the doors of the Divorce Court might almost be closed."—(Royal Commission on Divorce, 1910).

That Drink is the Sole Cause of Insanity:

We cite the statement of Sir Thomas Clouston, M.D., LL.D., one of the most distinguished authorities on insanity, stated that:—

> "The cause of the disease of insanity which stood by far the highest in the list in the Royal Edinburgh Asylum for the insane was intemperance in drink."

And also that:—

> "It was certain that for every man in whom excessive drinking causes absolute insanity there are twenty in whom it injures the brain, blunts the moral sense, and lessens the capacity for work in lesser degree."

That Drink is the Sole Cause of Inefficiency:

We quote Sir Thomas Oliver, M.D., late Medical Expert to the Home Office, and author of "Diseases of Occupation" as saying:—

> "Nearly all persons are agreed that Drink is a factor, probably one of the most important in the reduction of output, and that short of real disease there is nothing which so unfits men for work as indulgence in alcohol"

In short, we are content to say with Sir James Crichton-Browne, M.D., a defender of the Traffic, that:—

> "The misdeeds of Alcohol are conspicuous enough. It is obviously responsible alone or in combination with other malign agencies for much poverty, misery and sorrow, for matrimonial wreckage, and the neglect, starvation, and ill-usage of children, for dirt and disease of body and mind, for crime and disorder, for self-contempt and suicide."

BAZAARS or SALES have been held at the following places: — Ansdell £140; Billingshurst £17; Blackburn £56; Bolton, Halliwell Road £150; Colne £420; Gainsborough £50; London, Finchley £267; Wood Green £150; Manchester, Chorlton £——; Longsight £148; Pendleton £75; Swinton £165; Middlesbrough £40; Poole £40; Stockport £200; Stockton £60; Belfast (First Church) £80; Bristol, Croydon £200; Glossop £200; Ilford £77; Liverpool (Hope Street) £100; London (Brixton) £132; (Islington) £20 Manchester (Bradford) £245; Failsworth £500; Newark; Newchurch £70; Norwich £90; Wigan £100; Plymouth £55; Wolverhampton £80.

Special Services have been held at Swinton (Manchester), at which Rev. Dr. McLachlan, Rev. Harold Whitaker, Mrs. A. B. Woodhouse and Rev. Fred Cottier, have preached on "Our Message for To-day."

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

WANTED! A HAPPY NEW YEAR.

The soul of a man traversed December Street and it felt very sorry for itself. A long time before, or what seemed so, it had swung into January Road with a light springy step and an air of confident assurance. It was even humming a merry tune and smiling over the prizes it was going to win from the land of 1929. It was the soul of a man of business, energetic, persevering, enterprising, forward-looking, shrewd, cautious, judicious and all the other things that make for success and a bank balance on the right side. Things went well. The man had the magic touch that turns everything into gold. And the man's soul, well-pleased, whistled its way through February Avenue, and March Lane, and April Crescent, and May Grove, and June Hill, and July Way. And always much became more, and good grew into better; but, somehow, there was always something lacking and the best was out of sight. To all appearances, the man was prosperous. His business was as sound as a nut. He dressed well, dined well, lived well, and his magnificent home was the envy of many. But the man's soul began to be sick. It felt ill; but knew not what ailed it; and it was aware of a growing weariness, as it trod the streets of the second half of the land of 1929. And, now, the last street had been reached, and it felt more "fed up" and wretched than ever. As it dragged itself to the 31st block, it heard a wise old man greet a bright young lad. "A Happy New Year, Bobbie!"

"Thank you, Mr. Brown; and the same to you," piped the boy, cheerfully.

"Happy!" muttered the man's soul; "A Happy New Year: Why, that's what I want."

"Is it, now?" laughed Mr. Brown who had been close enough to hear.

The man reddened with embarrassment, which Mr. Brown pretended not to notice. "It is indeed," replied the man, with an earnestness that surprised himself.

"One would hardly have thought it, sir," said Mr. Brown, with twinkling eye; "if I may say so."

"Why, what do you mean?"

"I mean that you appear to be one of the fortunate people; comfortable and prosperous, and, one would think, happy."

"Ah! you don't know!" said the man, sadly, hurrying away.

"And he went away sorrowful; for he had great possessions," quoted the old man quietly, half to himself and half to Bobbie who had listened to the queer conversation.

Before Bobbie had time to speak, the old man said, "I am always sorry for a man like that."

"Why, Mr. Brown?"

"Because he is so clever that he misses a wonderful secret that isn't a secret at all."

"A secret?" exclaimed Bobbie, with big puzzled eyes.

"Yes, he can make lots of money, but he doesn't know how to be happy."

"Do you, Mr. Brown?"

"Of course, I do."

"Oh, please, tell me the secret."

"If you want a Happy New Year, you can only have it on one condition."

"And what's that, Mr. Brown?"

"Not to want it for yourself.

"But how can you want it and not want it, Mr. Brown?"

"That's where the secret comes in. People who are unhappy want to be happy; but so long as they just want happiness for themselves alone, it never comes. But the moment they begin to make others happy, their own unhappiness leaves them."

"Do you think the man wanted a Happy New Year just for himself?"

"I'm sure of it. And though I have never seen him before, I am certain that the only person he ever thinks about is himself. He is in business for himself. He makes money for himself. He wants happiness, and the only thing that stands in the way is just himself."

"How foolish of him, Mr. Brown."

"Isn't it? See that you are wise. To-morrow, see how many folk you can do jolly things for, don't bother about yourself, and you'll be surprised how happy a New Year can be.

H.F.S.

The Kiddies' Own Corner

Conducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,

A really, truly Happy New Year to you all! This month, as you see, the "U.M." begins a really New Year, and I want you to help make it a happy one. How? Tell me how to make our Corner more interesting, and I will give a prize for the best suggestion. And here's a little story to link up Christmas with 1930. It is sweetly done, and we all thank Jessie ever so much. Don't we?

Heaps of love,
UNCLE FISHER.

THE STAR OF BETHLEHEM.

It was Christmas Eve, and mother had just tucked Margaret into bed. Mother had been teling the little girl once again of how, long, long ago, shepherds left their sheep and followed the

star which was to lead them to where a baby lay sleeping, beneath the roof of a stable in Bethlehem.

What a beautiful story Margaret thought it was, and how she wished that the star would lead her to the stable in Bethlehem. She closed her eyes, and sighed. She opened them again. Where was she? She was in the middle of a great, dark plain, and she felt very, very cold.

A soft hand touched her shoulder, and looking up, she saw a beautiful angel, clad in white. The angel told her not to be afraid, but pointed upwards to where a great star shone in the sky. "Follow that star, my child," said the angel, "and your great desire shall be granted," then she vanished into the darkness.

Margaret looked up at the star. Was it? Yes, it was moving. She began to follow in the same direction. On and on she walked, over hill and dale, and across the dreary plains. At last the star stood still, and before her she saw a dark stable towards which she went. The door was slightly ajar, so, with a fast beating heart she opened it and went inside.

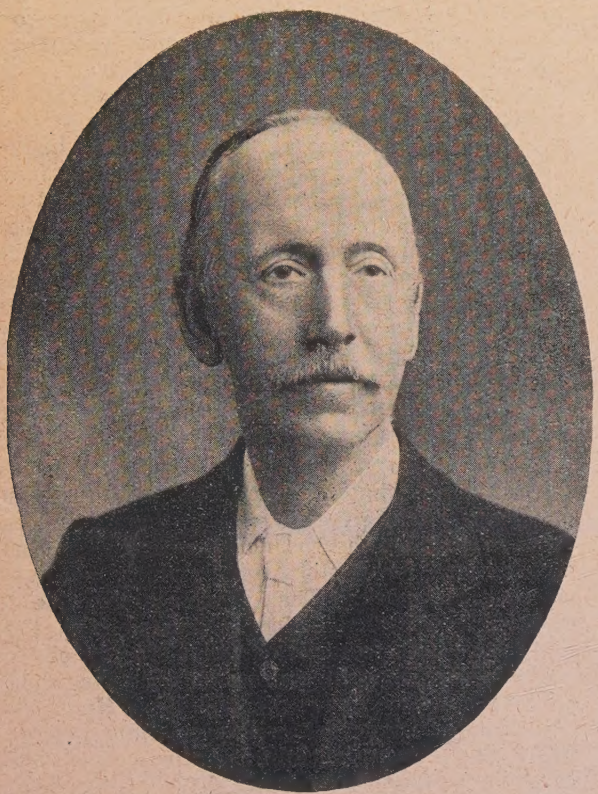
Then she understood. Mary and Joseph were kneeling beside a manger in which slept a baby, around whose head shone a glorious light. The shepherds knelt bare-headed beside him, and the wise men reverently offered their gifts to the Holy Child.

Margaret went up also, and knelt beside the manger, with bowed head, gazing long and earnestly into the face of the babe. Then she put out her arms to take him.

She opened her eyes. Mother stood beside the bed. "A Merry Christmas," she said. "Come darling, let us look what Santa Claus has brought you!"

JESSIE.

Our First Editor.



REV. H. BODELL SMITH.

In 1903 the Rev. H. Bodell Smith, always most zealous for the propagation of our Unitarian faith, started a bright little monthly under the title of "Unity," which afterwards became the "Unitarian Monthly," because the other title was already in the possession of the well-known British Friendly Society paper. From that date to this with great skill and wonderful perseverance he has succeeded in keeping it running until the present year. Now that his paper has been transferred to the Manchester District Association of Unitarian and Presbyterian Churches, it seems fitting that something should be said of the ministerial work of the first editor and of himself as a man. Born in Leicester he entered the College in Manchester in 1878, where he remained until 1881. Since then he has served many congregations and left behind him the mark of a tireless worker and in more than one case he has succeeded in setting struggling Churches upon their feet. In all of them he is remembered with respect as a preacher and regard as a man, and in two of them, Blackpool (Lytham Road), and Mottram, he has had a second ministry. In 1895 he was president and founder of the South Cheshire Union during his ministry at Crewe. From 1910-11, he filled the post of Secretary of the Missionary Conference, an institution which was after his own heart, and in 1921, he became its President. For eight arduous years, some of them during the great war, he was the careful and enthusiastic clerical Secretary of the Northern Federation of Sunday Schools, for which some of his best work was done. Largely instrumental in founding tha Ministerial Fellowship he was elected in 1929, to the Presidential Chair, an honour to which he was well entitled on many grounds. Always a busy man he has found time to write several extremely useful Unitarian pamphlets. At the same time he has also written "Capital Punishment Condemned" and "Christ and the Political Economists," both of which works have attracted considerable attention and approval both within and outside the denomination. His last little book is entitled "A Faith which will help and guide," which fully justifies its title and deserves

a far wider circulation than it has already attained. It is clearly written and well calculated to appeal to truthseekers, wherever they are to be found. How he has contrived to keep the "Unitarian Monthly" running amidst all of his other work, it is not easy to say. But certainly it has filled a place in the life of our Churches and Schools, which no other publication has or could have filled. It has always been definitely Unitarian, but never wit.. a narrow Unitarianism and has made good the faith for which it stands more by affirmations than negations. It remains to say a few words of appreciation of his worth as a man. A strong Socialist he has never made the mistake of using his pulpit to preach political socialism. His horror of the evils of alcoholism has made him a strong and active teetotaller. His love of animals has made him no less strong a vegetarian. He is a no less strong anti-tobacconist in a day when perhaps he finds little encouragement. Transparently sincere and gifted with the faculty of extemporaneous speech, he made an admirable worker on the Van Mission of which he was one of the founders, and for which he published "Open Air Theology." A zealous Unitarian and a tireless worker he has left his mark behind him in many of our congregations, where he is affectionately remembered. His ministerial brethren showed their respect for him by electing him to preach before the Provincial Assembly. In his present retirement we know he will still be a worker for the Unitarian cause, and wish him many more years of happy service.

A.W.F.

The Problem of Evil.

What is the problem of evil? It is said to include all pain and suffering (whether due to natural causes such as earthquakes, volcanic eruptions, floods, plagues, etc., or to human conduct. But the question may be narrowed down to that caused by human conduct, for occurrences due to the action of natural law can only be evil in a relative sense,—that is as relating to pain or injury to living or sensitive creatures. As parts of the necessary processes of nature they contribute to the order and stability of the globe on which we live. And as relating to human discomfort they provoke effort and desire to seek and to understand their causes and therefore become part of human education in teaching the methods of creation. What is called relative evil is therefore no evil at all in any absolute sense, any more than is the difficulty in a child learning to walk, and the risks which have to be ventured in its early attempts to do it.

But the evil of human conduct, bad behaviour, all wrong-doing, included under the term "sin" is regarded as quite another matter, for, that is part of the responsibility of human beings. Why does the Creator permit such evil? How is it that He created even the possibility of it? How did such evil come into this world? Various attempts have been made to answer these queries. One is to be found in the book of Genesis at the beginning of the Hebrew Scriptures. Satan in the form of a serpent tempted the first woman to commit sin against the command of the Creator, and the woman tempted the man, and they both sinned. And the taint of that sin is said to have so corrupted their nature that the depravity of it was inherited from them by the whole of mankind making all human beings naturally sinful. That is one explanation. There is another somewhat similar in ancient Babylonian mythology, which states that there are two Gods, one the god of light, the other the god of darkness. The god of light is the good god, and the god of darkness is the evil one; and these two are at war against each other for the mastery.

But these do not explain the mystery of evil. If there is a Satan who first tempted human beings to commit sin, and who still exists tempting people—who made him? It is said that God the Creator of all things created him. If so then God is responsible for all that Satan does, and that makes God the author of evil and the cause of sin. Really the idea of there ever having been such a being as Satan is not true. It is mere imagination that any such creature ever existed. The only real Satan is a wicked human being—man himself when he possesses an evil disposition and leads others into evil ways.

If that be so then how did sin come into the world? And what is sin? The answer to the latter query will give the reply to the first. Yes, what is sin? In the New Testament the original Greek word for sin is *hamartia* which means,—missing the mark. That expresses the clue to the whole difficulty. Man is created free, that is to say—with freedom of will. He can choose which of two opposite courses he will take, which of two contrary things he will do. He comes into the world ignorant, with everything to learn. How can he learn the right and true way of doing anything? Only by trying. A child learns to walk by trying to walk, and at first probably tries in the wrong way and falls, but the fall and the hurt teach it to be more careful and to try in a better way. A man's duty is to learn how to walk rightly through life. If he does it selfishly, he misses the mark, commits sin. Wrong-doing is sin when it is known by the doer to be wrong; but when done in ignorance without knowing it to be wrong it is not sinful but innocent as in a child which knows no better. The chemist ex-

perimenting makes mistakes, before hitting on the right way to find what he seeks—misses the mark—but we do not say that is sin. But all wrong-doing whether innocent or not is a mistake and a missing of the mark of our high calling to seek after righteousness. Sin therefore is something more than missing, it is the wilful and deliberate missing. Sin came into the world by man choosing wilfully to do wrong instead of doing what he knew to be right. He could not have done so had he not been free to choose. Having free-will he is responsible for what he does, blameable if he does not hold to that which he believes to be right. If he were not free he would not be responsible nor blameable, nor praiseworthy in doing the right.

God has made man free—made him able to commit sin, and so the prophet Isaiah says of the Creator—"I, the Lord create good and evil" meaning doubtless, the *power* to do good and evil, but as the poet said,—"out of evil still educing good." The prodigal in the parable chose the evil way, but the consequences were used to bring him back to himself, to teach him his folly, and thus his evil was made to turn him to good. If the Creator had not made man with freedom to choose, it would be impossible that man could ever become godlike in character. Only by possessing the power of self-direction and self-control can human beings become truly noble and have any real merit. We have to make our own heaven by being heavenly in disposition else there is no heaven for us. God has endowed us all with power to do the noblest things, intending that we shall use it for that; but having made us with free-will we have to take the freedom with all its risks of choosing the wrong whether innocently or wilfully, and by so doing creating disorder in ourselves and causing disorder to those around us,—and so being made to learn the wrong of doing wrong by suffering the wretched consequences.

But we are all under law. We cannot transgress the laws of God—say the laws of health, without producing on ourselves the inevitable and natural results—nor can we escape the consequences of violating the moral law of doing the right. There is no getting away from consequences. These results of our actions come home to us for good or ill, blessing us and all who come in contact with us if good, and if ill injuring and creating evil upon all who are within the range of our influence. Thus are we responsible for our actions both to mankind and to God. All the evil in human conduct is created by making the wrong use of our freedom. Coming into the world ignorant and having everything to learn, the wrong use of this freedom is inevitable. But we are made to learn from the consequences. As in arithmetic at school, so all through life, we learn from our mistakes. God's purposes are not frustrated by our mistakes nor by our folly, but the consequences are made to teach us what is right and what is wrong. Just as rubbish is made to feed new life in the ways of Divine providence, so the apparent refuse of human conduct is used up for nourishing new moral life in the prodigal.

So this moral evil of making the wrong use of freedom whether by the individual or by the community as a whole, is but a passing incident in human progress through the endless school of eternity. It is made to play its part in teaching us what is right and what is wrong. Out of the disorder it causes, comes the desire for order and peace. When the human prodigal has found the right path and resolved to keep in it, whether as an individual or a nation, the evil has done its work, exhausted itself in its educative influence, and come to its end. Consequently it is not wasted, but made to contribute to the fulfilment of the Creator's purpose. All power comes from God. Nothing can prevent the realisation of His will. What is evil is made to produce good by its effect on the human spirit. It is therefore evil only in a relative sense, partially and temporarily, as an obstruction in the way of progress. There is no such thing as permanent evil. Every real evil works itself out and comes to an end, as all disorder ultimately defeats itself. The Will of the Creator triumphs over all opposition. God is almighty to realise everything that is right and good for every human soul that He has made.

H.B.S.

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Management Committee: Rev. F. Cottier (Chairman); Rev. H. McLachlan, M.A., D.D., E. Whitehead, O. H. Heys, M. H. Winder, B.A. All business and advertisement communications to the Manager, J. H. Watterson, 4, Park Avenue, Levenshulme, Manchester. All literary communications to the Editor, Rev. A. W. Vallance, B.A., 23, West High Street, Salford, Lancashire.

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Congregations are invited to adopt the Monthly as their local Church or Chapel Magazine with their own Calendar Cover. Matter for local covers should be sent to the printer *ten days* before the Sunday for which the magazines are required (additional notices and corrections can be received up to the first post on the Tuesday before the last Sunday in the month). Information as to cost of local covers to be had from the Manager.

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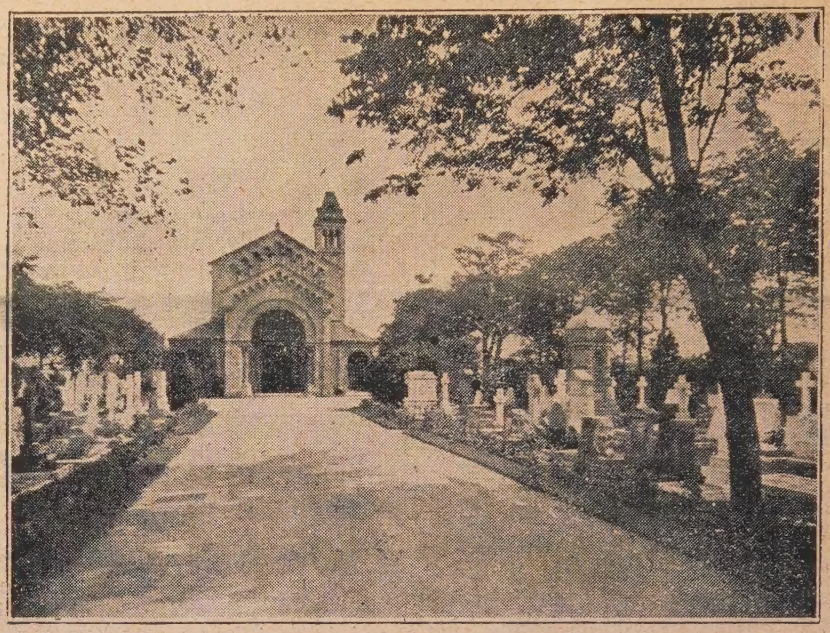
BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Manchester Crematorium—From Entrance Gates.

CREMATION.

CREMATION is increasingly becoming recognised as saner and more fitting than earth burial.

REQUIRE that your mortal remains shall not be a menace, when you yourself have passed on.

EVEN after Cremation the little casket for the ashes could be buried somewhere, with the usual Christian Service.

MEMORY of the dead is a great help in life. Let the last memory be a beautiful one of purification by fire.

APATHY on so important a subject as Cremation arises from want of knowledge. Knowledge will cure apathy.

THE most civilised and desirable method of disposing of the dead," (H. G. Wells. Letter to "Daily Telegraph," 22nd Sept., 1925).

IT is quite easy to be cremated, at less cost than a grave site and memorial stone.

OBVIATES the necessity of large cemeteries, and labour involved in preparation of graves.

NUMEROUS Medical Men describe Cremation as "the better way."

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium.
Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896 TELEGRAMS—"INCINERATE MANCHESTER

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